

A
SECOND TOUR
FROM LONDON
THROUGH
THE HIGHLANDS OF SCOTLAND,
&c. &c. &c.

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SECOND TOUR

FROM LONDON

THROUGH

THE HIGHLANDS OF SCOTLAND

TO GLASGOW

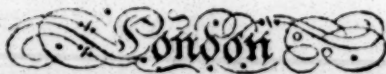
By J. G. W.

ENTERED AT STATIONERS' HALL.

EXTRACT OF A JOURNAL
OF A
SECOND TOUR
FROM ENGLAND
THROUGH
THE HIGHLANDS OF SCOTLAND,
AND
THE NORTH WESTERN PARTS OF
ENGLAND.
WITH
OBSERVATIONS AND REMARKS.

BY ROWLAND HILL, A.M.

LATE OF ST. JOHN'S COLLEGE CAMBRIDGE, AND MINISTER
OF SURRY CHAPEL.



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1800.

EXTRACT OF A JOURNAL

SECOND TOUR

THE HIGHLANDS OF SCOTLAND

IN 1843

EXTRACT
OF
A SECOND JOURNAL,
&c. &c.

THURSDAY, MAY 16, 1799.

I BEGAN my second Tour to Scotland, preached that evening at St. Alban's, for Mr. S. Burder, nephew to that truly disinterested and laborious servant of God, Mr. Burder of Coventry. He appears of an excellent spirit, and well fitted for his situation: I trust he is designed for the revival of religion in a town where but few inquire after the good things of the gospel. The little place was well filled.

On the Friday, rested at Newport Pagnell, with my worthy old friend Mr. Bull, and his no less worthy son. What a blessing when the children of gospel ministers are called to assist their parents in preaching the same truths to the people! A numerous congregation was assembled.

Saturday morning. Called on Mr. Melvil Horne, at Olney, who insisted that I should preach in his church, on my way to Northampton. Though
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at an inconvenient time of the day, a large assembly was collected. In this town they are favoured with the gospel in every place of worship, and have been thus favoured for many years. The two worthy dissenting ministers, and their congregations, occasionally attend the church, and the church people attend the meetings; and this "promiscuous hearing" is a blessing to the place, though deemed such a dreadful evil in the North. In the evening reached Northampton.

Lord's Day, May 18. Preached thrice in the Baptist meeting-house. Their large place was exceedingly crowded. In the evening of the day, the windows were obliged to be taken down, to give an opportunity for those to hear who could not be accommodated within the place. Full twenty-five years ago, I passed some days in this town; and *then* found, not only the meeting, at that time under the pastoral care of the late Mr. Ryland, but that also, over which, formerly, Dr. Doddridge presided, equally and affectionately opened to me; but as comparisons are odious, I shall not make any. I can record, however, with much pleasure, that being with the good people then connected with Mr. Ryland, on a communion occasion, I was happy to be admitted to partake among them. Believers being all one in our common Lord, why should not their privileges be common among all the members of the same family?

Though I should suppose by far the majority of that congregation are Baptists; yet I hope they will remember, that they have ever had warm friends from liberal-minded people at large; and that now it would be the greater act of cruelty to exclude those from communion

munion who differ from them, as it respects the ordinance of Baptism, since in that town the like comfortable communion may not be so easily obtained. May they, therefore, maintain their liberality inviolable ! This sort of spiritual mixtures makes the best Christian communions. The children of God then find their communion with each other, not on account of their empty, dry forms and orders, but because they feel themselves all one in Christ. May our brethren in the North be speedily redeemed from the slavery of their party distinctions, that believers in Jesus among them may feel and act as one !

Here I was under the necessity of parting with my useful beast, which had conveyed me throughout all my last Tour : being so lame as not to be able to proceed, I exchanged it for another, which carried me through most of my journey. The disappointments occasioned by a delay of the like sort, on my former Tour, brought me to this resolution.

Passed the Monday evening with that zealous servant of God, Sir Egerton Leigh, and preached at his house, near Rugby. The worthy Baronet kindly came to meet me at Northampton. May he, by his zeal and wisdom equally conjoined, prove himself a useful and able minister of the gospel !

The Tuesday morning, preached for that truly primitive man, Mr. Grundy of Lutterworth. This was the town in which our English morning-star of the reformation, Wickliff, exercised his ministry. His picture is exhibited in the church, over the pulpit : though I fear the doctrine he preached is adjourned from the church to the meeting.

On the Tuesday, called and passed the evening with my old friend Mr. Robinson, and preached the lecture for him in his church. Our first acquaintance commenced at Cambridge; he was then pointed at, with myself, as being out of the common way. Since then, however, blessed be God! things are considerably altered for the better in that seat of learning.

On the Wednesday reached Derby, and preached in the meeting. This town contains but a few warm souls in a cold climate.

The Thursday I passed at Matlock, with my very excellent old friend Mr. Jonathan-Scott, and his valuable help-mate. Our acquaintance has been now of full thirty years standing. I knew him a preacher in his red coat, before he left the army. Since he has been in the ministry of the word, he has proved himself a labourer that needs not be ashamed, and still continues to bring forth fruit in his old age. He has been labouring at Matlock, as the place of his general residence, for many years; and, till of late, the soil has been painfully barren: but at length the Lord has stirred up the spirits of the people, and that dear servant of God has the pleasure of seeing a very gracious revival among them: "his bow abides in strength, and the arms of his hands are made strong by the mighty God of Jacob." Would to God it were my lot to encourage a thousand such soldiers and lay-preachers in the same blessed cause!

Matlock exhibits the most beautiful scenery the traveller can behold; being not less romantic than neatly decorated by art, of any place in the kingdom.

Friday,

Friday, May 24. From Matlock I travelled to Sheffield, where I preached for my worthy friend Mr. Boden, the Independent minister, and on the Saturday evening reached Huddersfield.

Lord's Day, May 26. Preached in Huddersfield church in the morning; this was the more pleasant to my mind, having formerly, when a school-boy, visited dear Mr. Venn, then vicar of that parish. I well remember the glory which attended his ministry, and the solemn awe which rested on the people: he was remarkably striking in expounding the scriptures which were read in the public service, and was supposed to be not less useful in the desk than in the pulpit. "After this another King arose who knew not Joseph." And a large body of people were driven from the church, and collected under the ministry of good Mr. Morehouse, who still lives to serve them. Bad church ministers make more dissenters in driving people from the church, than good dissenting ministers draw together "by their most fervent zeal and attention to the work. At Huddersfield, as at Olney, they have nothing but the gospel at every place among them:---if so privileged in mercy, how dreadful the judgment of those who trample on such blessings!

On the same evening reached Halifax. Preached to a very thronged congregation for my worthy brother Mr. Cockin. In general, wherever ministers are willing to preach Christ crucified, the people are willing to hear. Mr. Cockin's is, I believe, the largest place of dissenting worship in the North of England.

Monday. Proceeded on my journey through Skipton and Settle, and preached at both places; but the people having but short notice, large congregations

congregations could not be expected. Through the North of Yorkshire the country is bold and fine, and a more eligible road through these parts, I conceive, might be made for the accommodation of the public, from the metropolis to the West of Scotland, than that which leads through Lancashire.

Wednesday, 29. Preached at Kendal, and found things there as before---a dull dead place in point of religion. There is, however, one respectable family, whose hospitality I fully experienced, and would make any ministers happy who came with the glad tidings of salvation.

Thursday, May 20. Passed a little out of my way to see another of the Westmorland lakes, I had not time to visit on my last Tour. The country is the most wild and curious. Ullswater gives you the idea of a fine wide-extended river between hills, the most romantic I ever saw, but in the North of Scotland. The very formation of all these hills gives the strongest evidence of the universal deluge, independent of revelation; and on such parts of the globe, the convulsions of the earth must have been beyond conception.

Friday, 31. Preached at Carlisle in the Dissenting meeting-house, which was well filled. A gospel minister now occupies the parish church in that city, with whom I had an hour's profitable conversation. Who knows, but God thereby may revive his work in that place, while the same truths are preached by a very able and highly respectable character in the cathedral church?

On the Saturday, passed through Gretna Green, where many a thoughtless pair have gone from England to make themselves miserable; and at noon arrived at Annan, where I designed not to have

have preached, but a certain minister of the nondescript kind, arrested me, sent the bell through the town, and people were collected. Had I rode blindfold into Scotland, I should have known where I was, by the following circumstance: the worthy minister had a child, who could walk alone and, contrary to the good man's wish, it had remained unbaptized, because none of the numerous sects would baptize it, but as it was to be baptized in that sect. Having but just left my own country, with my free, easy English conscience, I baptized the child, without enforcing any thing further on the parents, than that they were bounden by that ordinance to dedicate their child to the protection of God; to teach it repentance towards God, and faith towards our Lord Jesus Christ, without cramming its head with the useless decisions of the different sects of the day.

Proceeded to Dumfries---a pleasant, well situated, good town.

Lord's Day, June 2. Preached thrice * in a large place of worship, † to a very crowded and attentive congregation. The magistrates were very willing that I should have the church, but, the minister was just the reverse. I fear they were ill served by me, being under a considerable degree of pain from my teeth and gums. Itinerant

* After the morning service, I was guilty of the sin of "promiscuous hearing," by attending at the Antiburgher meeting, where I heard a good sermon. Why is it that the Antiburghers can so easily overlook the sin, when committed by us, and yet be so rigid against their own members when committed by them?

† I cannot precisely recollect whether this was a Relief, or a Burgher chapel.

preachers

preachers have no time to be ill, if they can possibly avoid it.

I here met with an affectionate friend, Mr. Robinson of Leith, who conducted me across the country to Edinburgh. Continued through the Monday at Dumfries; preached again in the morning and evening; and on the Tuesday proceeded on my journey.

Tuesday, at Moffat, preached to a good congregation under the chaise-shed of the inn; and on the Wednesday preached at Peebles, to the few that could be collected together, on a short notice, in the Antiburgher meeting. The minister was not in the town, but the people lent me the place very willingly; and I as willingly accepted it, "asking no questions for conscience sake."

Thursday, June 6. Preached at Biggar, in a tent*, out in the street, to a decent and attentive congregation of about six hundred people. At the same time, and at the same inn, was a meeting of presbytery; they minded their business, and we ours; so that we were all very quiet. On the next morning, according to an evening promise, I was to have preached in the Relief church, but when we came to the place, no one could find the key of the door: I concluded this to be a strange revolution, an Antiburgher meeting open, and a Relief chapel shut! I dropt a few words of exhortation under the walls of the meeting, and proceeded to Linton, where I intended to have preached; but as there was going to be preaching on a public sacrament occasion, among the

* A tent in Scotland is a sort of pulpit for a field-preacher.

Burghers, I thought it most decent to decline, and reached Edinburgh the same evening.

Edinburgh, Friday, June 7. Found all the city quite *thunderstruck* at the fulminating *bull* just uttered against us from the General Assembly. And no wonder at the temporary panic, as the public must have conceived no body of people could presume to bring forward such pointed and direct accusations, affecting even our lives, unless they had some foundation for their charges*. Four times have they been challenged with uttering the most gross and scandalous falsehoods; *first*, by the Society as a body; *2dly*, by Mr. Burder of Coventry, then on a visit to Edinburgh; next by Mr. Ewen of Glasgow; and, *lastly*, by their humble admirer, the Author of these sheets. Nor have I heard that they have come forward, *in one single instance*, to vindicate themselves in their wanton and cruel allegations against us, or in their scandalous imposition on the public, by spreading such a false alarm against a people the most innocent and peaceable in their designs.

That the reader may have a full view of the charges of the enraged Sanhedrim, I have thought it necessary to print their Pastoral Admonition at the bottom of the page, only omitting the first long

* Three reasons alone can be assigned for their conduct; madness, malice, or an attempt to discover our treasonable plots: and the first of these reasons should seem the most probable, the Admonition being dated on the day of the new moon.

† It is much to be lamented, that, while we are assaulted by false principles imported to us from abroad, there should of late have arisen among ourselves *a set of men*, whose proceedings threaten no small disorder to the country. We

long introductory paragraph of a political nature, which, however just in itself, appears, as from them,
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mean those, who, assuming the name of *Missionaries* from what they call the Society for Propagating the Gospel at Home, as if they had some special commission from Heaven, are at present going through the land; not confining themselves to particular stations, but acting as universal Itinerant Teachers, and as superintendants of those who are established the Teachers of Religion by the Church; intruding themselves into their parishes, without any call; erecting in several places *Sunday Schools* without any countenance from the Presbytery of the bounds, the Minister or Heritors of the Parish; committing in those Schools the religious instruction of youth to ignorant persons, altogether unfit for such an important charge, who presume, not only to catechise but also to expound the Scriptures; or to persons *notoriously disaffected* to the Civil Constitution of the country; and connecting those Schools with certain *secret meetings*, in which, *as we are informed*, every person is bound not to spread abroad any thing that is said or done in the meeting, to the prejudice of any of the members; into which no person is admitted without the consent of the whole of the members; and which keep a correspondence with other Societies in the neighbourhood.

You see the men, who by themselves, or their associates, conduct those Sunday Schools and secret meetings, bringing together assemblies of people in the fields, or in places not intended for public worship; where, pouring forth their loose harangues, they frequently take the liberty of censuring the doctrine, or the character, of the Minister of the Parish; studying to alienate the affections of the people from their own Pastors; and engaging them to join this *new Sect*, as if they alone were possessed of some secret and novel method of bringing men to heaven.

Hitherto, Brethren, you have regarded a regular standing Ministry as a divine institution. You have been taught, that the Lord Jesus Christ himself did not act in a public character, without producing and proving a heavenly commission; that the extraordinary endowments which he conferred upon his Apostles, were their warrant for appearing as the Preachers of his Religion; and that the evident connexion

a mean device to cajole the government, to assist them to persecute : their other second paper from their

nexion between those endowments and the appointment of the first Ministers of the word, is a direction to Christians in all succeeding ages, to consider the office of Public Teachers as a Divine Ordinance, the exercise of which requires talents corresponding to the importance and difficulty of the charge.

You know that the Church of Scotland, in conformity to these principles, prescribes a long course of education to those who are trained for the Holy Ministry ; and, in order to prevent the misapplication of literary studies and talents, requires from all whom she licenses to preach the Gospel, the most solemn engagements, that they will adhere to the Standards which she has published of her Doctrine, Worship, Discipline, and Government. But all this care and solicitude concerning the Ministry of the Word, which we and our fathers learned from scripture, is now ridiculed as unnecessary. The men who assume the character of *Missionaries*, declare that every man has a right to preach the Gospel ; and they are now traversing the whole country as Evangelists, without any sort of authority, without giving any public pledge for the soundness of their Faith or the correctness of their Morals, and without those advantages of regular education, and of preparatory knowledge, which, under every form of a Christian Church, ever since the age of miraculous gifts, have been held as indispensably necessary for the useful and successful discharge of a Gospel Ministry.

We wish to judge charitably of all men. We are willing to hope, that amongst these Missionaries there are several worthy, well-meaning people, who have been led astray by men more artful and designing than themselves. But it is impossible not to perceive, that the whole scheme, and the manner in which it is conducted, discover more of a spirit of ambition and vanity, and of a desire to claim a lordly dominion over your faith, than of the spirit of the Gospel, which is a meek, an humble, and a peaceable spirit, and a spirit of order, not of confusion. And whatever may be the intention of some who have engaged in this scheme, the manifest tendency of their proceedings is to

their committee, in which all the obsolete laws were sought after, for this purpose proves this to

foster the violence of a blind intemperate zeal; to unsettle the minds of many; to throw their principles loose, by distracting them with novelties, and to make them become like "clouds without water, carried about of winds."

You may have been led by curiosity to listen for a little to what these strange and self-authorized Teachers of Religion have to say. But that any of you will give them lasting countenance, or adhere to them as guides, forsaking, upon that account, the Established Church, in whose principles you were baptized, and under whose wings you have been bred up, we are persuaded better things of you, than to believe or suspect. For, is it to be imagined, that any well-disposed and sober-minded Christians could think of deserting those houses of God, in which their fathers have so often worshipped, and which have so often resounded with their own songs of praise, in order to follow up and down a sect of men, whom you know not whence they be? Is not the Church of Scotland, which has been distinguished by the testimony of many generations, for the purity of its doctrines and the character of its Ministers, worthy of your most steady and zealous attachment? that Church, in defence of which your forefathers fought and bled, and which has produced so many Confessors and Martyrs in the cause of our common Faith?

Much reason there is to suspect, that those who openly profess their enmity to our Ecclesiastical Establishment, are *no friends to our Civil Constitution*, and that the name of Liberty is abused by them, as it has been by others, into a cover for secret Democracy and Anarchy. Persevere, therefore, in those principles in which you have been bred, and which you have hitherto honestly manifested. Beware, beloved Brethren, of all who would shake your attachment to the Established Church of Scotland. By diligently improving those stated means of instruction which she provides for you, and always consulting the Sacred Scriptures as your supreme rule, the path of duty will be clearly pointed out to you. But those who "heap to themselves Teachers, having itching ears," those who are continually seeking new guides, wander into many unknown paths, which lead them into dangerous snares and errors.

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to have been their design. But as I have already laid these matters before the public, in my letters to the Society † I proceed on my abridged journal.

Sunday morning, June 9. Preached in the Circus, to a congregation as crowded as heretofore, not having procured the necessary leave to preach on the Calton Hill. Preached in the evening at Leith, to the same number of attendants, as on former occasions.

After settling some private business, and attending some "*secret meetings*," preached at Dalkeith on the Thursday to about five hundred people.

Sunday, June 16. Preached again at the Circus, and in the evening on Calton Hill. Considering the notice was not very general, I was amazed to

In these giddy times, when the love of innovation so much prevails, and when the spirit of innovation has broken forth in so many forms, listen "to the words of truth and soberness. We speak as to wise men; judge ye what we say." Recollect the counsels and practice of your fathers; recollect your own experience of instruction and edification, under a well educated and regularly ordained Ministry. "Stand, Brethren, in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls;" and may God enlighten and fortify your minds by his Good Spirit, and, amidst all dangers, enable you to "behave yourselves wisely in a perfect way!"

Subscribed, in name of the Assembly, by

WILLIAM MOODIE, D. D. Moderator.

The above address was ordered to be read against us in all the Parish Churches in Scotland.

† See "A Series of Letters, occasioned by the Pastoral Admonition of the Church of Scotland."

to see so many people—not less, we supposed, than ten thousand.

On the Wednesday began my journey farther North, and was attended, as my companion in travel, by my dear friend and brother Mr. Ewen : I took the evening service, and he preached in the mornings. We first came to Stirling : here I perceived a much larger congregation than on my last visit : I preached under the castle, the situation the most eligible and delightful ; many of the military were present, and behaved with much decency ; I addressed them upon taking to themselves the whole armour of God.

Wednesday, revisited Kinross, took my standing, as before, by Loch-Leven, to a congregation nearly the same, if not larger than on my last visit.

On the Thursday, visited my good persecuted brother Mr. Geary, and was happy to find him in a comfortable and a cheerful state, though his fellow-sufferer Mr. Young died of a broken-heart. I humbly trust that truly gracious and affectionate man will live to let the General Assembly see how much good they do for us in our way. Had Mr. Geary possessed the living of Brechin, he would have been confined to his parish, and been doomed to wear *their* chains all the days of his life. But now the *good-natured* Assembly have enlarged his commission, and made him an Itinerant.

After having preached twice for Mr. Geary, I parted with my fellow-traveller, for a few days, who went to serve on the Sabbath at Dunfermline, while I continued my journey to Dundee. Between Perth and Dundee the traveller passes near the banks of the Tay, through one of the
richest

richest vales in Scotland. The situation of Dundee is interesting and fine, by a beautiful arm of the sea.

Lord's Day, June 23, I spent at Dundee; preached in a Relief chapel, which, with great difficulty contained the congregation. In the afternoon, though the weather was very cold and severe for the season, I was obliged to preach out of doors near the meeting, as hundreds would have gone away for want of room. And in the evening a convenient field was provided, where eight or nine thousand people were supposed to have assembled.

There is a great thirst for hearing in this town; and I trust the Lord has a work to do in the midst of them. I hope the house speedily to be built by the liberality of Mr. Haldane, will be filled with the glory of the Lord, and Mr. H. Innes, intended as their minister, abundantly blessed in his ministrations among them.

Monday, was again joined by my fellow-traveller Mr. Ewen, and proceeded to Aberbrothick: preached to a full congregation, in the Methodist meeting-house. This is a good town on an eminence are the remains of one of the most wide-extended buildings in the North: Papal times the Abbey of Aberbrothick was a place of great riches and consequence.

On the Tuesday proceeded to Montrose, and preached to a good congregation, in the Burgher meeting, where we met with a most friendly reception from the minister and the people.

On the Wednesday went to Brechin, where there seems but little thirst to attend "the word of life," though the people are blessed with excellent

cellent ministers in the same church from which Mr. Geary was rejected by the General Assembly, for not being educated in one of *their Presbyterian Universities*.

The old clumsy church of Brechin was originally a cathedral; a ruined tower stands close by, of a curious description. The situation of the town is very good, and the country rich and pleasant.

Proceeded through a country equally fertile and agreeable, to Laurence-kirk and Stonehaven; if famed, however, for the fertility of the soil, I fear an awful dearth prevails among the people. I found in these parts the congregations were small; and report says, the complaint is too universal among all denominations. I should be happy to find the report ill-founded.

Throughout all the eastern parts of Scotland the country is skirted with a tract of land, pleasing to every traveller, who wishes for a variety of prospect, attended with fertility of soil. But from Stonehaven to Aberdeen, the best of roads and the worst of countries were before us; the country, however, a little improved upon us before we came to Aberdeen.

Here we arrived on Saturday evening, June 30. The city of Aberdeen is large; but not equal, in any point of view, to other large cities in the North. The buildings are too close and crowded. Much labour has been employed, and considerable expense incurred, to render the river Dee a tolerable harbour. There is no town beyond this, in Scotland, of any considerable importance, except Inverness, which is not half its size.

One would suppose Aberdeen would be all over
religious

religious: Two universities in the same place; one at the new town, the other at the old: each of them fully adequate to educate for the ministry, and to confer degrees on the learned. And according to the Pastoral Admonition, the Church of Scotland must be blessed with angels rather than men: for she finds that no seminary upon earth can furnish her church with such ministers as she will accept; these are only to be found among the *dear bantlings* of her own tuition. I believe, however, that the decayed look of their colleges exhibits a striking resemblance of the decayed state of their religion.

Rome herself, in her most rotten and corrupted state, kept up her *spiritual* game, by boasting of the learning and purity of her clergy. The like gorgeous boast we have repeatedly from Oxford and Cambridge, respecting the young *bucks* and *blades* they send forth for the *service of the church*. The Ecclesiastical Characteristics of the late Dr. Witherspoon, though himself of the Established Church, sets off what is to be found both in the Northern and Southern Establishments, so completely, that I much rather wish a revival of that publication from such a masterly pen, than myself descant upon the subject.

I preached to a crowded and affectionately attentive congregation in that city, in what is called the Independent meeting, on the morning and afternoon.: in the evening to three or four thousand people out of doors; but I had scarce finished half the discourse before we were interrupted by the rain. The sermon was much shortened by this circumstance, though the people stood with great patience, under a brisk shower, till they were dismissed. Though I fear a real thirst for vital religion is but little known in Aberdeen, yet

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I trust

I trust there is a sacred leaven among them. O that it may spread and prevail !

From Aberdeen I had to lament the departure of my worthy and affectionate fellow-labourer Mr. Ewen, whose presence was needed at Glasgow. Was afterwards attended through the Highlands by two young gentlemen of respectability from England, who are at Aberdeen for the advantages of education.

Monday, July 1. Preached at Old Meldrum, out of doors, in the streets, to a small congregation, collected by a hasty publication ; but there was to be a sort of a dance on the same evening, and it could not be expected that many of the *good* people, who behaved very decently, could find time to attend on *both* occasions.

Tuesday. Though I had for some time been travelling towards the North, and in a season so severe that the hard blasts of the winter were continued even to the expected warmth of midsummer yet having passed Old Meldrum, I felt a most reviving and comfortable change, if not in the natural, yet in the spiritual climate of the country.

Wednesday. Travelled through a dreary country till we came to Greystone. Here I met with one, whose character I had before known by report. As soon as I conversed with him, he stole into my heart. Shall I tell his name ? Shall I mention his denomination ? *George Cowie*, the Antiburgher minister of Huntley. And I doubt not but we shall soon find, that if the Antiburghers have so lately renounced the doctrine of persecution by the *civil* power, yet they can keep up a *spiritual* persecution as vehemently as ever.

Having

Having preached at Greystone in the morning, I partook of a little refreshment in a very humble cote, and went with Mr. Cowie to Huntley, where I suppose near two thousand people were assembled in a very convenient place, walled in for the purpose. I preached the next morning in my dear brother Cowie's meeting-house, left that warm-hearted, affectionate minister, and preached the next morning at Keith to about four or five hundred people,

We travelled after sermon to Fochabers, where it was my design to have preached ; but proper notice not having been sent, time was wanting to collect a congregation. Nor was I sorry for an evening's rest, having had sufficient labour ; and my patience sufficiently tired in passing near a hundred miles over some of the worst roads I ever travelled.

The Duke of Gordon has a most magnificent seat near this place ; but it appears to me to be a princely mansion in a poor situation. The vale is flat and uninteresting, and the neighbouring wide-extended plantations are more wild than romantic. Tired of parading through a large suit of rooms, where nothing but the elegance and sumptuousness of the furniture is to be exhibited, one almost pities the Peer who has nothing but such artificial beauties, instead of those finer displays of grandeur which the scenes of nature present to her admirers.

In these northern parts of Scotland I could not but remark the length of the days. Though it was now some time after the summer solstice, yet at midnight I could see to read my pocket bible, while every object appeared but a very little less clear and distinct than in the day.

Thursday, July 4. Preached in a field near Elgin. The congregation was very large and attentive. We expected every moment that a severe rain would have rendered our situation very uncomfortable ; but Providence was better to us than our fears, and I humbly trust the blessing of God was in the midst of us. There would have been no difficulty to have obtained a church from an affectionate minister in this place, had not the prohibitory law of the General Assembly prevented. By this step we are obliged to stand forth in a more public manner, while the pity of the people is excited on our behalf, being thus turned out to suffer all the inconvenience of the weather.

Never did I so regret the mischief done by the barbarous hand of our rude, but well-meaning Reformers, as was exhibited in the demolition of Elgin cathedral. Enough remains of it in ruins to determine that its architectural beauties were strikingly magnificent.

On the Friday, preached at Forres in the morning, and at Nairn in the evening ; and on the Saturday morning at Campbleton, near Fort George. The prospect of doing good in these parts is the most pleasant I have met with in Scotland. The people travel almost throughout the night that they may reach a morning sermon. From twenty miles around, and some even from a greater distance, they flock from every quarter, and hear with a peculiar seriousness and attention, while not much less, and sometimes many more, than a thousand, or nearly two thousand people, would attend, and that too in a country where the inhabitants were by no means numerous, and where the Gaelic language is in general use among the common people.

From

From Campbleton it was my design to have taken a view of Fort George, but being ill of a disease which rendered the attitude of standing to preach exceedingly painful, I was obliged to give myself all the rest in my power. And perhaps had such a visit taken place, the General Assembly might have concluded that it was only designed to plot and contrive with the state prisoners, there confined for the overthrow of the King and constitution.

From Campbleton I was conveyed by a most affectionate minister in that neighbourhood to his *Manse* *, there treated with all possible hospitality, and with the strongest expressions of regret, that his pulpit was now so severely shut against his brethren in the South, by the *well-beloved* General Assembly.

This worthy minister travelled with me to Inverness. We passed but a little distance from Culoden House, near which place the last efforts of the Pretender were rendered unsuccessful, by a complete overthrow of the rebel army, and the blessings of British liberty were confirm'd to the nation by the establishment of the house of Hanover on the throne.

Along this part of the northern shore we have a fine country, a distant view of the Orkney Islands, good roads for the traveller, and the best accommodations for shipping.

The Loch of Cromarty in particular, provide for that neighbourhood a much better harbour than is wanting for these northern parts. Had nature formed an inlet from the Firth of Forth, similar to that of Cromarty in the Firth

* The parsonage house in the North.

of Murray, for the use of the capital of that country, the advantages would have been invaluable. But while a most beautiful prospect is given to the inhabitants of Edinburgh by such a fine arm of the sea, yet for the purposes of navigation, the accommodations are bad.

Inverness is called the capital of the Highlands, though by no means the centre of those parts, here I met a large congregation at an early hour on the Sunday morning, before other services began; and a much larger one, supposed to be between two and three thousand, in the evening. Though my spirits were lowered by bodily sufferings, yet I trust it was a gracious opportunity to many. I shall ever remember these stages of my tour from Aberdeen, through the northern parts of Scotland, with much thankfulness before God.

Monday, July 8. Repaired to Glasgow by the Lakes. A traveller who has been confined to the little limits of the British dominions, will find through this country that which, I suppose, will most strike and surprise him. Scotland is nearly cut through by a chain of lakes running almost in a straight line from north-east to south-west, and through the highest grounds on the British island. These are in some places nearly perpendicular, and in most places remarkably rugged and wild. A waterfall near a surprising spot, called General's Hut, demands the attention of the traveller. Government, during the time of the rebellion, thought it necessary to form what is still called a military road through this almost inaccessible country. Over this road I travelled. Loch Ness, a few miles above Inverness, and almost level with

with the sea, extends in a straight line twenty-two miles ; it is therefore seen from end to end.

At the extremity of this lake, there is a second Fort, called Fort Augustus, where the Governor gave me a most friendly reception. And as the chapel was built at Government expense, he thought he did no harm in ordering it to be opened for a sermon, and I thought I did no harm in accepting the offer. I preached to a set of old invalids, and suited my sermon accordingly. A few pleasant fields terminate Loch Ness. A very small space further, and we meet another smaller loch : and then in a direct line a third, Loch Locky, all bearing the resemblance of fine clear rivers, through a wild and rocky country. The third Lough is terminated by Ben Nevis, the highest mountain in the British dominions.

Such as have climbed the summit of this mountain have had presented to their view a prospect the most boundless and romantic. Every thing that intercepts the sight is surmounted by its height, while a great part of the prospect is the most dreary and wild ; yet the broken inlets of the sea, which find their way in a variety of places thro' the North-West of Scotland, diversify the scene ; while nothing afterwards intercepts the sight till the northern parts of Scotland are discovered. About halfway up this tremendous hill is a wide extended lake, which, from the summit, adds much to the surprising view.

At the foot of this mountain is the third Fort, called Fort William, seated at the top of a beautiful salt-water Loch, Loch Linch, which accommodates that country with a much better harbour than is needed by the inhabitants, or for the trade of the country.

Having

Having given them a sermon at Fort William, we proceeded down this most beautiful arm of the sea, affording a prospect very various and pleasant. We passed some vales, the most striking and romantic. Some Highlanders were building their cottages, and this they contrived to do without the use of a single nail or a particle of iron; the rafters and ribs were pinned together with wood, and twisted withs answered for the hinges and fastenings of the door.

With some difficulty, and much loss of time, we passed a Ferry; the boat being bad, and my horse not a little fearful, we were under the necessity of swimming him over this arm of the sea. The scenery continued the most enchanting and wild, the inlet of the sea giving it a very pleasant variety. We soon met with mountains of the most rugged and terrible appearance. The road finds its way up a narrow, rocky glen, where one would suppose no road could have been formed, called the Devil's Staircase. This gives entrance into a country the most dreary and barren; not a single tree, and scarcely a blade of grass: all a wide-extended bog for many miles. In the centre of this dreary part of the Highlands, having met with such delays, we were obliged to take up our night's lodging at a place called the King's House. The accommodations, however ill suited the name of the place; a little tea, a few eggs and oat-cakes, were our only repast. Our poor horses had neither hay nor straw, and it was with difficulty that we could procure for each of them a feed of corn at night, and another in the morning, while our chamber accommodations were of a similar description.

We made our early escape from this miserable
habitation

habitation, which has not a single cot nearer than nine miles. And after a dreary journey of near twenty miles, came to Teyndrum, a village of some decent appearance for those parts. From thence we had to travel down by the banks of Loch Lomond, which exhibits scenery the most pleasing and picturesque. The Loch is twenty miles in length, and contains a greater variety of views than any other in the North. Ben Lomond, another of the highest mountains in the Highlands, looks prodigious, though inferior to Ben Nevis, as it is viewed from the opposite side of the Lake, and the base of it appears from the verge of the water. My curiosity would have led me to have climbed to its summit if time and strength had admitted.

They who have indulged themselves with the view from its highest point, inform us that its beauties are superior to description. A mountain standing upon the verge of an immensely wild country, commanding, at the same time, a vast extent of those lands called the Lowlands of Scotland, in general fertile and well inhabited; having beneath it a lake, enriched with several islands, some of them considerable, with a number of beautiful villas---must be enchanting indeed, except to such as are born without eyes or taste. Yet all these lakes and mountains are reduced to perfect insignificance, when brought into comparison with those which are to be found in America and in other parts of the globe.. The river St. Laurence alone has one lake, not less extended than the island of Great Britain itself. Yet, as these small lakes, though mere basons in comparison of others, can be commanded by the eye, the beauties must strike the beholder with much greater force, than such as are bounded

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merely

merely by the imagination. The brutes which graze upon the surface of such scenery, give us an idea too strikingly just of that mind which can be presented with views like these of the dignity and majesty of the great God, and forget to adore him !

On the Friday reached Glasgow, where I found the new place of worship, late a Riding-school, not in a state of forwardness to be opened ; I then left my servant and carriage with my most hospitable and kind friend Mr. Gillespie, and on the Saturday went by the stage to Edinburgh, where I found I was expected.

Lord's Day, July 14. Preached morning, noon, and evening, to congregations as large as heretofore. And on the Monday settled with the Printer about my Letters in answer to the Pastoral Admonition.

On the Tuesday, went to Dunfermline, a well-situated, pleasant town, once the principal residence of the Scottish kings ; the birth-place of the unfortunate Charles I. and the burying-place of many of the royal race. The church, which must have been formerly very magnificent, is in ruins, except about a fourth part, which is kept up for public worship ; and the remains of the palace stand only a proof of what time can effect against the proudest monuments of antiquity.

I preached to near two thousand people in a neighbouring field in the evening ; gave them another sermon on the Wednesday morning. Arrived at Glasgow in the afternoon, and preached in the Relief chapel at Anderston.

Thursday. Designed to have preached out of doors

doors at Glasgow, but the rain preventing, was kindly admitted into the Methodist meeting.

Friday, July 19. I went to Kilmarnock, a town of considerable magnitude, where I was received with much affection in the Burgher meeting, and preached to a full house. And on Saturday we reached Air.

Lord's Day, July 21. Preached at Air, at eight o'clock in the morning, on the spot where the new Burgher meeting is erecting; afterwards attended divine service at the Old Town, and was happy to find the church so completely filled, as here they are at least blessed with one gospel minister in the Establishment. In the afternoon, heard another gospel sermon from the Burgher Minister, who preached on the same spot I occupied in the morning; and in the evening, a convenient field being procured, I had an opportunity to deliver myself fully to three or four thousand people on the divinity and atonement of our Lord, from Heb. i. 3.

Blessed be God, whatever gross Socinianism may have been disseminated among the people, they still collectively considered, seek after the *good old way*, and love to attend where the gospel is truly preached.

As it was thought necessary to inform the town by the Bellman, of my intention to preach, the honest man did his office, as directed; and on the next day, although the Sabbath, we found he was committed to prison for his *transgression*. The better day the better deed. Nothing, in general, comes amiss as a commission to the bellman; whether it be to announce a horse-race, a puppet-show, or a sermon. Perhaps, according to the proclamation, of the General Assembly it

might have been supposed he was crying up the harangue of "an artful and designing man, notoriously disaffected to the civil government." It appears, therefore, that if they could have inflicted the same punishment on me for the use I made of my poor *clapper*, as they did on the poor Bellman, for the use he made of his *bell*, I had not been released from my visit to Air so soon as I should have wished.

In this town I met with a good aged Moravian minister: we were soon heartily and affectionately united. He attended our morning service, and brought his little congregation with him to our field-preaching in the evening. The devoted simplicity of that good people in their missionary attempts, is a pattern for every Christian church upon the earth.

Monday. Having been attended from Glasgow to Air by Mr. James Gillespie, and a part of the very hospitable family of Anderston, was happy to meet Mr. Gillespie at Irvine, who came to join his family at that place. After having given a morning sermon in the Relief chapel, we travelled in company to Saltcoates, where I preached at noon, in another chapel in the same connexion; and in the evening was conducted to Mr. Gillespie's lodgings at Largis, where I preached the third time to a very serious and attentive congregation on the sea-shore.

Though my spirits were this day much refreshed by the seriousness and attention of the people, and the affectionate disposition of the ministers, yet I found three sermons on the Monday, after the labours of the Sabbath, were quit equal to the utmost extent of my strength.

Tuesday.

Tuesday. Had some thoughts of preaching over at the Isle of Bute ; but the weather being unfavourable, rested till the evening, and preached to a full house, though on a very rainy day, in the Burgher meeting.

Wednesday morning, called, by kind invitation, and breakfasted at Sir James Steward's. He possesses one of the most beautifully situated places in the North, and is now building a magnificent house upon a very pleasing promontory ; the sea and land prospect being equally delightful.

Afterwards preached in a convenient yard at Oldkirk. Though the weather was unfavourable, yet many attended. We then went to Mr. Laird's, near Greenock, and preached in that town in the evening, if I recollect aright, in the Burgher meeting, to a large and serious assembly. I am sure it was neither the Antiburgher meeting, nor the church, now shut against us, contrary to the good will of the worthy minister. How charming is this comfortable similarity between the *Antiburghers* and the *Establishment* !

This last week's tour was not less pleasurable to myself, than, I trust, profitable to others. The roads in general were good, and the country very fine.

From Air to Greenock, which is near fifty miles, we travelled close by the sea-shore, by the Firth of Clyde, which contains within its bosom the islands of Arran and Bute, and gives every idea of retirement and safety from the rage of the ocean, for such vessels as are bound to those populous parts of the country. The port of Greenock, by which Glasgow is accommodated with

with nearly all the conveniences of a sea-port, seems to be the most commodious that nature could have contrived : and indeed the variety of inlets from the ocean, throughout all these western parts of Scotland, are not only beautifully picturesque, but provide the best of harbours, though of little use further towards the North, the soil in those parts being very barren, and the inhabitants but few in number.

Thursday, July 25. Went to Paisley. Preached in the Relief meeting on the Friday evening; and on the Saturday morning. After sermon, breakfasted with their worthy and truly valuable minister, where I met my good brother Mr. Finlay. We equally lamented, that though I had it in my power to give him a hearty welcome into my house and pulpit at London, it now was out of his power, as heretofore, to give me the same welcome into his pulpit at Paisley.

On the same day travelled to Glasgow, and was happy to arrive at the hospitable abode of my most worthy friend Mr. Gillespie.

Glasgow, July 28. Public service was first introduced into the place now called the Tabernacle, originally a riding-house. The morning service fell to my lot. The place, which, I should suppose, contains not less than three thousand people, was completely filled. Mr. Ewen, now the minister of the place, conducted the second service. The place was not only crowded, but hundreds went away for want of room. All was solemn and still till an unaccountable alarm took place, without the least apparent cause, that the building was giving way. It was a considerable time before the people's fears in any measure subsided, and before Mr. Ewen, with some difficulty, could

could finish his discourse. The rails of the staircase giving way, some limbs were broken; but through the merciful protection of God no lives were lost. The magistrates very properly interfered, and required that no services should be performed in the place, as lives were endangered, till after the building had been properly examined. We at once admitted the justice of this reasonable requisition. They soon afterwards, according to our request, announced the place to be perfectly secure; and since then, the public worship has been peaceably and comfortably conducted. Had all the magistrates been *in holy orders*, I believe matters would have been less amicably and comfortably determined.

In obedience therefore to the will of the magistrates, and according to our inclinations, our evening meeting was adjourned from the Tabernacle to the same spot of ground I originally occupied. Six or seven thousand people were assembled; but by the unusual exertions of my voice, in attempting to quell the fears of the people, I felt myself ill fitted for the further exertions which such a congregation required; my throat and breast were rendered so sore thereby, attended also with a spitting of blood, and my voice was so totally gone, that even the service of family prayer was more than I had strength to perform. At the abode of my affectionate friend Mr. Gillespie, nothing however was wanting that might be conducive to the restoration of my strength, or that friendship could devise.

Wednesday, July 31. Though I should have been happy to have been indulged with a longer respite from labour, yet being under a promise to visit my dear friend Mr. Cochran, near Lanark, I did my best to perform it.

I passed

I passed through Hamilton, the residence of the Duke of Hamilton, situated in a rich and fertile, but not an interesting country, and reached my friend's house time enough to preach to a considerable number of people, who attended at his village, about a mile from Lanark, in the evening. The morning sermon I was obliged, through weakness, to decline ; but was sufficiently strengthened to preach out of doors at ——— to a large and attentive auditory.

On the Friday I preached at the Cotton Mills, near Lanark, built by Mr. Dale of Glasgow, to six hundred children, and as many men and women, in a large room appropriated for that purpose. Mr. Dale's extreme attention to the children under his care, proves that he is, what he professes to be, a Christian indeed.

No manufactory in Britain nearly equals these Cotton Mills, for the extent and magnitude of their design. They are situated delightfully near the falls of the Clyde. These falls are among the first of the natural curiosities of Scotland ; at all times the fall of these cataracts is heard at a considerable distance, but when the river is flooded, the roar is tremendous.

My worthy friend has his abode on a pleasant bank in this wild but delightful country. As an upright magistrate, and a zealous supporter of the gospel, he is of double use to the country ; and we " artful and designing men," who, to speak in the *correct* language of the General Assembly, " lead astray worthy well-meaning men, more artful and designing than ourselves *," should

* The egregious blunder of these men in deducing comparative knavery from positive honesty, was noticed in a former
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should take care of our *tricks*, lest we should be discovered by laying ourselves open in our intercourse with a magistrate whose aversion to French politics, and attachment to the British constitution, are almost proverbial.

On the Saturday, Mr. Cochran was so kind as to commence my fellow-traveller to Edinburgh. There I came almost on purpose to dispense the communion at the Circus, that I might have the privilege of satisfying our Northern brethren, that no distinction is made with us between ministers of different denominations, provided they preach and live the gospel; nor yet between Christians giving evidence of their Christianity, though variously connected, leaving them in full possession of their own consciences, as it may respect their continuation in communion with other churches, as they may judge best.

On the evening of that Sabbath I was obliged to relinquish my standing on the Calton Hill, that I might preach a sermon for our despised Itinerant Society, before I left Scotland; and on this occasion we found the people were not so frightened by the late thunders of the General Assembly, as to be prevented from putting their hands in their pockets. Why then should we be angry at them? they have done the cause essential service. Investigation of our designs was all that we could have wished; and this has been most effectually accomplished by their outcry of treason and rebellion against us. They ordered every bush to

Publication. To put it in another point of view, it may be observed, when any one can deduce comparative wisdom from positive folly, he talks superlative nonsense. I admire vastly the caution of the Scottish nation in admitting none but men of wisdom and learning into their churches.

be beaten, by commanding their proclamation, made up of *malice* and *scandal*, to be read against us in every church ; and not one of these rebels, after all, could ever be started, though declared by them to be “ notoriously disaffected.” What a calamity, that there should be such a hunt with so little success ! And what must the Sheriffs of each county conceive of the falsehood of this clerical alarm, who attempted to make them the tools for the purposes of their spiritual vengeance, to find out—NOTHING !

Could their obsequious Committee have put the iron rod of persecution into their *priestly* hands alone, by rendering effective those obsolete laws so carefully examined by them ; like some other ancient true-born sons of the church, no doubt but that some would have been soundly-lashed by their rod of correction, who by the civil sword are very justly and mercifully protected.

And it may be thought proper further to notice, that almost universally, after every sermon, throughout my Tour, I went *preaching up* what they had just before been *crying down*, and it is scarcely possible to tell the general delight and approbation of the people upon these occasions.

Thus, on taking leave a second time of Scotland, it would have been the highest piece of rudeness not to have taken some further notice of our great obligations to the General Assembly ; and the highest piece of ingratitude also, they having done so much general good to our cause.

On Monday, July 5, having sent my servant and carriage on before, I travelled to Carlisle by the machine ; being too late for a service, I did not preach till I came the next morning to Kendal.

On

On the Wednesday I preached at Lancaster; on the Thursday at Wigan: to a full house at each place.

On the Friday I preached at Warrington. Here they have the gospel in one of their churches. But the truly valuable minister being but a Curate*, and consequently under authority; had he offered to have opened the pulpit, I should not have accepted it; nor would prudence have justified his conduct.

On the Friday I found I was obliged to leave another lame horse behind me, and avail myself of post-horses, that I might reach my brother's house at Hawkstone, the place of my nativity, by the Saturday evening.

At Whitchurch, eight miles from thence, after the merciful protection received through so long a journey, I and my servant, through the carelessness of the driver, met with a dangerous overthrow. I was considerably shaken, and my servant was so severely bruised that he could not proceed on his journey till after several days rest.

Here, through the mercy of God, I met my wife, after the longest absence since our union, and my other relatives, all well. On the Sabbath morning, I preached at Weston, in the chapel of ease belonging to the parish church; and on the evening at my brother's chapel, in his house, to a large assemblage from the neighbourhood.

On the Monday and Tuesday I was glad of

* Even the parish ministers of the Church of Scotland, from the corrupted torrent which carries all before it, are but the obsequious Curates to the *Archbishops* of the General Assembly.

retirement and rest ; and on the Wednesday gave a valedictory exhortation in my brother's chapel.

Thursday, August 15. Preached at Mr. De Courcy's church, in Shrewsbury ; and being under the necessity of leaving horse and servant behind, being both lame, under the kind care of my brother, I proceeded, by public conveyance, to Wotton Underedge, in Gloucestershire, where, through the mercy of God, I once more arrived on Saturday the 17th of August, after an absence from thence of nine months, having performed a journey of full sixteen hundred miles.

P. S. In my last Journal, page 5, I hinted somewhat of an unhappy dispute that had subsisted at Dublin, as the reason of the removal of Mr. Edward Smythe from Bethesda Chapel. I am happy to say, that I have been informed all disputes were amicably adjusted before a separation took place.

HAVING thus accomplished my second Tour through Scotland, a few remarks may be expected. As in England, so in Scotland, it is evident real Christians lament these numerous divisions, and wish for a closer connexion and intercourse with each other; this may be collected even from the style of our opponents. While the terrific language of the General Assembly, and the charges of the Antiburgher Synod, have in them phrases so remarkably similar; they at the same time acknowledge how their threatened auditory presume to transgress. A remarkable proof of this we have from Mr. Grimman's Narrative, quoted in my Answer to Dr. Jamieson *: "The practice I contend against appears to me to be wholly unscriptural, and too like a *political engine of priestcraft, to hedge in the people to themselves*. But neither has it altogether answered this purpose: people seem now to be unwilling to be *priest-ridden*; and while many have left the Secession church, and *upon this ground*, many more have from the same reason been prevented from joining it." Christians with us, however, have discovered that where the life and power of God is in a congregation, they need no sectarian props for their cause; such may be free and open with each other, and, though differently denominated, live and love as brethren.

Would to God that our Northern brethren would but consider the infidel attacks us from every quarter! While we are divided, we expose ourselves; when united, we are impregnable. Is it consistent that we should contend on such mere trifles, in which all acknowledge the best of men

* Late an Antiburgher, but driven from their communion for hearing a sermon from his own son, a worthy minister in the Relief connexion!

may differ who feel the same grace, and expect the same glory?

How infinite is the forbearance of God towards man, and yet how slight a proportion have men of forbearance towards each other! What a silly bigot should I have appeared in the North, had I rigidly demanded a mode of worship peculiar to my own taste, without respectfully consulting how worship with them was generally conducted, and adopting it, as having in it nothing essential and as being more grateful to the people with whom I served!

Had my lot been to have served in Germany, in Holland, or in America, I would seriously have requested their instruction respecting the mode of their worship, and have adopted it, being directed, by the high example of the Apostle Paul, to become all things to all men, that I might gain some. This conduct I rigidly observed in the North. I remembered, while with them, "to the Jews became I as a Jew;" and therefore at all times adopted the Psalms of the Jewish poet; because Scotland, beyond all Christendom beside, is left to admire the Old Testament psalmody, with their own peculiar method of conducting it. By such a conformity did I sin against the Lord? I certainly did not: their prejudices being much more educational than sinful.

I believe, however, that the minds of Christians are advancing into a much clearer light, and throughout England the essentials of Christianity begin to be much more regarded than the non-essentials. I bless God these are the sentiments which now rapidly increase also in the North: and

and though I must now judge myself advancing towards the decline of life, yet while I can so serve them as they may be still more convinced that all Christians should be one in Christ, I shall be thankful that I ever have been, or still should be, their servant in our common Lord.

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